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THE SILVER JUBILEE OF THE HIERARCHY OF THE MALANKARA-SYRIAN RITE 1932-57

Two years after Mar Ivanios and his followers had been reconciled with the Holy See, Pope Pius XI established a hierarchy for the growing church of the Syro-Malankara rite. So Mar Ivanios was made archbishop of Trivandrum with Mar Theophilos as suffragan bishop of Tiruvalla. Later two other Jacobite bishops, Mar Severios and Mar Dioscoros, joined the movement.

This year of jubilee finds two new leaders, Archbishop Mar Gregorios and Mar Athanasios; the other four bishops having passed to their reward.

The present figures for 1956 are given as over 90,000 faithful and 170 priests and the movement is growing. Later we will give some account of three Jacobite priests who have recently joined.

Why do we give such prominence to this movement? Because it is the latest example of Rome's official approach to the Eastern Churches—the healing of a schism (and may mean, in certain cases, the rejection of heresy).

This process varies with the different historical backgrounds and local circumstances and so does the relations between the dissidents and Catholics. In Rumania there were friendly relations between the Orthodox and the Catholics of the Byzantine rite. The position with Melkites both Catholic and

Orthodox is but a continuation of the history of the patriarchate of Antioch. The year 1724 and the patriarch, Cyril VI, mark the definite emergence of rival patriarchs, one Catholic and the other dissident. Before that date from the time when Peter III implored Cerularius not to separate himself from Rome, large numbers of patriarchs and bishops had been in communion with Rome. The relations between the two groups has varied down the years and at any rate has now mellowed. There are signs at present of a growing desire for both sides to join in one Church.

The case of the Syro-Indians is historically different. The Catholics of the Syro-Malabar rite are the old Church, the return of the Jacobites to Catholic unity is a very recent event. As to the relations between Jacobites and Catholics we will quote a Belgian priest who knows the situation very well. Speaking of their relations he says: 'There has been in the past a good bit of ill feeling and prejudice. However, from the end of the nineteenth century till the start of Mar Ivanios' reunion movement, much progress was made towards mutual understanding and consideration. It was expected that the reunion of many thousands to the Catholic Church would provoke a short period of bitterness. For a while the spiritual motives of such leaders as Mar Ivanios, Mar Theophilos and Mar Serverios were questioned, and false rumours were spread to damage their reputation. But the devotion of the reunited bishops, their perfect detachment from riches and legal quarrels won the respect even of those who did not follow them. Except for occasional outbursts of criticism, the Jacobites have learned to esteem, even to show affection towards their Catholic brethren.'

If viewed in the light of the œcumenical movement some are apt to consider this method of approach on the part of Rome in a very prejudiced way. To these the comment of such an outstanding œcumenical worker as Canon Oliver Tomkins in the *œcumenical Review* (April 1951, p. 275) is worth recalling: 'Since Leo XIII', he says, 'first embarked upon a large scale policy of "assimilation" of the Orthodox bodies, the (total) character of the Church under the papal obedience, has been considerably modified'.

This method, then, in all fairness, brings about a real unity of Christian Churches and besides this it will help Catholics to recover a true understanding of Eastern Christianity.

THE EDITOR.

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THE EFFORTS OF ARCHBISHOP KARIATTIL TO END THE JACOBITE SCHISM IN MALABAR

[This is the story of a 'might have been'. For a brief time the Syrian Catholics had a bishop of their own nation after surmounting many a difficulty. It is also an account of the failure on the part of Rome's representatives to bring about the healing of the schism. We should learn our lesson! At the same time we should indeed rejoice to-day both over the giant strides that have been made in the growth and vigorous life of the Catholics of the Malabar rite, and over the reunion work that is going on among those who follow the Malankara rite.—ED.]

THE Autumn issue of *E.C.Q.* 1955 contained a heartening report of the giant strides with which the reunion movement in Malabar is progressing, to commemorate the silver jubilee of which the issue was a dedication.

The silver jubilee was of the reunion movement manned by the late Archbishop Mar Ivanios. But in fact the reunion movement is almost as old as the separation itself. Ever since that tragical division in the Malabar Christian community which occurred on 3rd January 1653, when the hatred of the people and priests towards the Jesuits culminated in the historic 'Cunan Cross' oath that they would no longer obey the 'Paulists',¹ the history of the Malabar Church turned out to be one of discontents and quarrels, until they were given prelates of their own rite and of their own blood.

The immediate sequel of the oath was the 'Consecration' of the then Archdeacon Thomas as bishop by twelve ordinary priests. But many, soon realizing their folly, abandoned their pseudo-bishop and came back to the fold. The archdeacon, however, continued to act as bishop shepherding his flock in all things. But the return of his cousin Alexander Palliveettil² (one of the twelve consecrators and one of the four councillors of the new bishop) to the true fold was a blow to the archdeacon's position. Now most of his followers lost faith in his 'episcopacy' and returned to the Church. Those who adhered to him, however, looked for the possibility of his valid

¹ The Jesuits were called 'Paulists' by the Syrians since they came from the St Paul's College of Goa.

² He is called by foreign historians Alexander Parampil or 'De Campo', the latter being the Latin version of 'Parampil'.

consecration. But even the Jacobite bishops who came to India at their request refused to consecrate the archdeacon-pseudo-bishop. Five archdeacons—all his blood-relatives—succeeded the pseudo-bishop in his 'episcopacy' with the same name Mar Thomas.

Though gone astray from the father's house, the general feeling of the separated folk was nostalgic. In fact some of those pseudo-bishops sincerely desired to be back in the Catholic Church. Thus we find the petitions of Mar Thomas IV and V on record³ begging Rome to receive them into the Catholic fold.

In 1772 however, Mar Thomas VI, after being pseudo-bishop for seven years, succeeded in getting a valid consecration (from the Jacobite bishop Mar Gregorios) and he assumed the name Mar Dionysius I. Both before and after his valid consecration he tried his best to come back to the Catholic Church. Not only the Jacobites, but the Catholics as well, were ever eager for his reunion. We are going to see in the subsequent pages the efforts of one such Catholic, the venerated personage Mar Joseph Kariattil, the archbishop of Cranganore who literally spent his life for the cause of this reunion. His memory will be held in benediction by all generations of St Thomas Christians. In the plan of Providence, however, he was not to return to his see as archbishop. Had he come back to his diocese, perhaps to-day we would have had to speak of Jacobitism in Malabar only as an event of the past.

Joseph Kariattil was born at Alangat, near Alwaye (South India), on 5th May 1742, from Syrian Christian parents. After his elementary education he was sent to the seminary at Alangat, founded by the Carmelite Missionaries, where he commenced his ecclesiastical life learning Syriac, Latin and Portuguese. On account of his exemplary life and proficiency in studies he was loved by his superiors. In 1755 when he was 13 years old Kariattil was taken to the Propaganda college by a Carmelite missionary who was then going to Rome.⁴ There he completed his studies with creditable success coming off

³ The petition of Mar Thomas IV : cf. Asseman iv, p. 300; *India Orientalis Christiana*, p. 107; Whitehouse, p. 200.

Of Mar Thomas V : cf. *Travancore State Manual*, Vol. II, pp. 206-07.

⁴ Fr Ferrolì, S.J., quotes Dr P. J. Thomas who opines that Kariattil is probably the first Indian to go overseas for studies. (Cf. *Jesuits in Malabar*, Vol. II, p. 93 footnote.) But Fra Paulino speaks of the Brahmin convert, Custodio Pinho (Goa), later on Vicar-Apostolic, as a student of the Propaganda college long before Kariattil (I.O.C., p. 50).

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well with a doctorate in theology.⁵ On his return from Rome he was appointed professor at Alangat seminary. It was during those days that Mar Thomas VI or Dionysius I was trying his utmost for the reunion. He approached Dom Salvador Dos Reis, S.J., the archbishop of Cranganore and Mgr Florence of Jesus of Nazareth the vicar apostolic of Verapoly, with no success. These Catholic authorities somehow did not regard with interest the overture of this validly consecrated bishop for reunion. Thus he complained in his petition to the Holy Father. There was no one to take up the cause of Mar Thomas. So in the person of Kariattil he hoped to find an instrument for the fulfilment of his cherished goal. From the petition he sent to the Holy Father, Pope Pius VI, through Kariattil, we can understand clearly the position of Mar Thomas. '... When I took charge I understood from the Jacobites who came during the rule of my predecessors, as well as from the learned priests of the Roman Catholic Church, that I had not the true ordination and that the priesthood I received at the hands of my predecessors was not valid and so, humbly hearkening to their admonition, in 1772 I received anew in the church of the Blessed Virgin Mary at Niranam all the holy orders from the tonsure to the episcopal consecration from the Jacobite Metropolitan Mar Gregory. Further, I was convinced from the learned priests of the Catholic Church as well as from the books of the sacred Councils that the creed I had received is not orthodox and also that no one can be saved without the Catholic Faith, which from the days of our Lord to the present day remains spotless and immaculate. Through the medium of the above-mentioned priests I made an earnest prayer to Dom Salvador Dos Reis, Jesuit archbishop of Cranganore and to Fra Florentius of Jesus, the vicar apostolic of Malabar, asking them to receive me together with my people into the communion of the Catholic Church and to absolve me from the excommunications which had befallen us in the days of our fathers. And further, I asked them that in case they could not receive me, they would kindly send my request to the Apostolic See of Rome; but they refused to pay attention to my prayer. So I sent for Fr Joseph Kariattil of our nationality, a student of the Propaganda college, and with tears in my eyes and with deep sorrow I revealed my mind to him and put the salvation of

⁵ Incorrectly Fr Bernard, T.O.C.D., speaks of Kariattil as a holder of Ph.D. and D.C.L. also. (Cf. *Brief Sketch of the History of St Thomas Christians*, p. 71.) His diploma of DD. is preserved at Mannanam, Travancore.

my soul into his hands, and he promised me saying : ' I SHALL GO TO ROME A SECOND TIME FOR YOU, EVEN AT THE RISK OF MY LIFE ON THE WAY'.⁶ With him therefore I send eight other persons⁷ from among the Syrian people, of whom some are priests and others secular, to represent me before the Apostolic See and to inform the Sacred Congregation of the Propaganda of my petition. So far as it lies within my power, I, with my people, swear before the omnipotent God and promise to embrace and believe with our whole strength what the Catholic Church embraces and believes . . .⁸

So it was not for the pleasure of a voyage, but for the fulfilment of his promise to Mar Thomas that Kariattil undertook such a long and tedious difficult and perilous journey to the Eternal City at a time when there were no travelling facilities of modern age. In the reunion of Mar Thomas, Kariattil clearly saw a panacea for the manifold evils brought about by the schism. He knew full well that on the eradication of the schism alone rested the unified strength and progress of the Malabar Church. Small wonder then why Kariattil ventured to make this difficult journey even at the risk of his own life. He hoped, moreover, that by his going to Rome he could accomplish some good to the Malabar Church.

So on 14th October 1778 Dr Kariattil set sail from Madras in a Portuguese vessel bound for Lisbon, accompanied by another Syrian priest Thomas Paremmakal.⁹ On board the ship Kariattil fell seriously ill. When medical authorities had given up his case, he is said to have recovered overnight through the intercession of St Sebastian.¹⁰ The ship touching the African port Benguela reached Bahia of South America. There Archbishop Joachim Borgia kindly received and accommodated them. Next day the people of the place were amazed to see these two priests celebrating Holy Mass in a rite they had never seen before. The news of these priests and their new rite was spread like wildfire. The curiosity of the archbishop himself was roused and he wanted Kariattil to say Mass in his own private chapel. In his simplicity the

⁶ Capitals ours.

⁷ Not all these could go to Rome.

⁸ *Christianity in Travancore* by G. T. Mackenzie, p. 92.

⁹ A very highly interesting account of the whole journey to Rome and back has been written in Malayalam by Paremmakal in two volumes. Only the first part has been published (in 1936) entitled *Varithamana Pustakam*. The copies of the second part in manuscript, not extant, are said to be lost or destroyed by some for fear of divulging a few unpleasant details. The first part itself is not without a few lacunae.

¹⁰ *Varithamana Pustakam*, p. 126.

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archbishop told them that with their new rite they would not be received in Europe and that he could grant them the change of rite and a priest of the Latin rite could be put at their disposal to teach them the Latin rite if they wished so. In Portugal too, the Syriac Mass of these priests was a novelty.¹¹

After ten months of navigation finally they reached Lisbon where they were kindly received by the papal nuncio who arranged for their lodging in the nearby Benedictine Monastery which proved a very generous host all through their long stay in Portugal. Soon Kariattil and Paremmakal submitted a petition to Her Majesty Queen Maria Francesca, then ruling Portugal begging her :

(i) To appoint a God-fearing Portuguese bishop to the vacant see of Cranganore.

(ii) To pay regularly the monthly stipend to the priests which had ceased some time since.

(iii) To establish a seminary in Malabar for the training of clerics.

(iv) To render the necessary helps for effecting the reunion of Mar Thomas VI together with his flock of 80,000 people.¹²

From Lisbon, Kariattil and Paremmakal went to Rome for the negotiation of Mar Thomas' reunion. Then on the Chair of Peter was Pope Pius VI. Cardinal Castelli and Mgr Borgia were the prefect and secretary respectively of the Congregation of Propaganda.

Paremmakal writes that during their stay in Portugal, reports misrepresenting them and their mission had reached Rome from the Carmelite missionaries. Consequently they were not only not received well but were severely reproved by Cardinal Castelli. They pleaded their cause in vain. On the one hand there was the report of the legitimate ecclesiastical authorities from Malabar to which Rome should naturally give credit and on the other hand two strangers calling themselves the representatives of the Malabar Church defending just the contrary of the report. Dr Kariattil's being a doctor, a missionary apostolic, an ex-alumnus of the Propaganda college, in short, nothing could convince the cardinal and Mgr Borgia. As a last resort Kariattil challenged them, but in vain, to call any of the four European missionaries from Malabar, then residing in Europe, who could testify to his veracity.

Though disheartened, Kariattil did not lose hope. He hoped that things would be different if he got an opportunity to

¹¹ Ibid., p. 142.

¹² Ibid., p. 167.

speak to the Holy Father himself. At his request Mgr Borgia arranged and took them for a private audience with His Holiness. A long petition prepared by Kariattil, was personally presented to the Holy Father together with a copy of Mar Thomas' petition. In this petition Kariattil valiantly defends the legitimacy and the opportuneness of Mar Thomas' reception to the Catholic Church. He stated also that the sole motive of his own arduous and perilous second journey to Rome was the reunion of Mar Thomas and not the pleasure of seeing the glories of the Eternal City. But they were shocked when this very same petition was handed to them by Mgr Borgia a few minutes after the interview. They were made to carry it to the residence of Mgr Borgia. Paremmakal regretfully records this incident indicating thereby the measure of influence Mgr Borgia was exerting on the upper circles of Rome.

Despite the cold reception accorded to them by Cardinal Castelli they were not without sympathetic friends at Rome. The Portuguese ambassador at Rome and Cardinal Marefoschi, the former secretary to the Congregation of Propaganda, who knew Kariattil as an exemplary student at Propaganda college, were among them. Hearing their story and the disbelief of Cardinal Castelli, Cardinal Marefoschi paid a glowing tribute to the integrity of Kariattil's character. Cardinal Marefoschi being intimately connected with the Congregation dealing with the canonization of Saints, Kariattil seized the opportunity to write (in Latin) the life of Devasahayam Pillai, the South India Hindu convert and martyr¹³ and presented it to the cardinal with a petition for the process of his beatification.¹⁴

When Cardinal Castelli died, Cardinal Antonelli succeeded him. Now Kariattil and Paremmakal hoped a speedy decision of Mar Thomas' case. The decision, however, was bitterly disappointing. It only commissioned the bishop of Cochin (a Portuguese Carmelite, then administrator of the archdiocese of Goa in the absence of the archbishop) to make an enquiry whether the said Mar Thomas is validly consecrated, that a contrary report has been received at Rome, whether the profession of Faith signed by him is really his, and whether

¹³ Fra Paulino speaks of the martyr Devasahayam Pillai in his *India Orientalis Christiana*, p. 167 ff.

¹⁴ *Varthamana Pustakam*, p. 272. Kariattil has written many other books also in different languages though most of them are unpublished. He was proficient in Malayalam, Tamil, Sanskrit, Syriac, Latin, Portuguese, Italian and French. This linguistic facility was a great help during his journey.

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the two priests who have brought this profession to Rome are really sent by the churches of Malabar, etc. Joseph de Soledade the then vicar-General of Cochin and later bishop, a Carmelite, was appointed to make the enquiry on the spot. Paremmakal says that even this step was taken only because of the Portuguese Government. Now Kariattil, seeing that he could do nothing for the cause of reunion, broken hearted left the Eternal City and returned to Portugal.

The turn of events give us indeed an idea of the great influence the noble qualities of Kariattil exercised on the people of high rank in Portugal. For, two years after their return from Rome, on the morning of 17th July 1782 from the royal secretariate of Portugal he received a decree nominating him as archbishop to the see of Cranganore. 'On account of your virtues and learning and other laudable qualities . . . ' read the decree.¹⁵ This nomination of Kariattil was beyond all hopes of the Malabar Church in those days and circumstances. At this happy news all the bells of the Benedictine monastery were chimed in jubilant unison. On 16th December of the same year the bull of confirmation came from Rome. Arrangements were made for his consecration. On Septuagesima Sunday of the year of grace 1783 Joseph Kariattil, was consecrated archbishop of Cranganore by Dom Francesco Abasuda, the former archbishop of Goa, in the Benedictine monastery at Lisbon. Next month he received also the archiepiscopal pallium from Rome. Some time after his consecration when asked to confer minor orders on some clerics, he performed it in the Latin rite but in Syriac language.

Though now archbishop, Kariattil could not leave Lisbon because the main object of his journey, viz. the sanction for the reception of Mar Thomas was still to come. By this time the report of the enquiry was sent to the papal nuncio at Lisbon. A few points of the long report summarized by Paremmakal are that : (1) Kariattil and companion have been sent not to Portugal but to Rome ; (2) They have been sent for effecting the establishment of a seminary ; (3) The king of Travancore has been very much displeased with Kariattil's journey ; (4) If he returns it will cause great disturbances among the people ; (5) The people of Malabar are not competent to govern and they will not be submissive to the bishop of their own race ;¹⁶ (6) It is true that Mar Thomas wants reunion but in his own way, that too for worldly motives.¹⁷

¹⁵ Op. cit., p. 390.

¹⁶ The news of Kariattil's nomination had already reached Malabar by this time. Hence the report speaks of the native rule.

¹⁷ Op. cit., p. 461.

The reader of Paremmakal's book cannot but feel the indignation with which he refutes and retorts some of these points. Being the archbishop of Cranganore, now Kariattil's word carried more weight than before. The long report was given to a canonist by the authorities at Lisbon. As a result of his unbiased study of both the report and the petition of Kariattil, he passed a judgement in favour of Archbishop Kariattil. At last the decision came from Rome authorizing Kariattil to receive Mar Thomas into the Catholic Church. Now was fulfilled, at least partially, the promise of Kariattil to Mar Thomas. He must have then heaved a sigh of relief. It was now seven years since Kariattil had left Malabar. Once the object of his journey was achieved he made haste to return though he had to overcome many an obstacle. Thanking and bidding good-bye to all their benefactors and well-wishers at Lisbon, so many of whom had accompanied them up to the ship, Kariattil and party left Lisbon on 30th August 1785 amidst the cheering 'bon voyage' and 'God speed' from the shore. Next year, i.e. on 1st May 1786 they reached Goa, where he had to stay for some time settling many things with the archbishop of Goa concerning the see of Cranganore and the reception of Mar Thomas. But alas! in the same year 1786 on 9th September, for the misfortune of the Malabar Church, Archbishop Kariattil, on whom she had counted so much, passed away at Goa. His tomb can be found in the sanctuary of the patriarchal cathedral (St Catherine's) with the following inscription in Portuguese :¹⁸

SEPULTURA DE DOM JOSE CARIATTI
ARCEBISPODE CRANGANOR DONDE
ERA NATURAL. FALLECEU EM GOA
A 10 SEPTEMBRO DE 1786.

Whatever be the causes of the death of Kariattil, no one can deny that his untimely death was one of the greatest losses the Malabar Church has ever sustained. It, above all, paralysed the hope of Mar Thomas for reunion.

In 1796 Paremmakal, then administrator of Cranganore, urged the bishop of Cochin (Joseph Soledad, mentioned above) to receive Mar Thomas. Although at Quilon a meeting was held under his auspices he did not seem to have quite conceded to the proposal of receiving Mar Thomas in his episcopal status for which Kariattil was authorized by Rome. The

¹⁸ The Catholic Congress of Malabar has recently formed a committee to bring the earthly remains of Archbishop Kariattil from Goa to Malabar.

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main objection against Mar Thomas' reunion is said to be his insincerity. Humanly speaking it seems to have been too much to suspect the sincerity of a person of such dignity and social standing as Mar Thomas, who, for over thirty years was yearning to be reunited. Moreover Kariattil was not likely to take so much pains if there was any ground for such a suspicion. The only evidence for this alleged insincerity seems to be the visit of Fra Paulino to Mar Thomas in 1783 at Niranam where Paulino observed him to be cunning and boastful of his dignity, speaking only of the nobility of his pedigree and nothing about his conversion, etc.¹⁹ But Mar Thomas' silence about his conversion is quite understandable because by that time Archbishop Kariattil was already on his way back from Rome securing the necessary faculties for his reunion. Hence there was no need whatever for Mar Thomas to speak about it to Paulino. And in an informal visit of that sort it is quite natural that one speaks more about his family, etc. Anyhow, when his sincerity was called in question he offered himself, in all humility, to do anything to guarantee his sincerity. Accordingly an agreement was signed by him on 21st June 1799, stating that he will live a Catholic life abiding by the decrees of the Diamper-Synod and in default of it he will be liable to pay a penalty of 30,000 rupees to the Government of Travancore. He embraced the Catholic life; but only to fall back to the schism within a month enriching the royal treasury with his penalty. The reason for this breach of agreement is said to be the final refusal of the bishop of Cochin²⁰ to receive Mar Thomas in his episcopal status. Whatever be, that was the end of it.

Thus a golden opportunity to exterminate Jacobitism in Malabar slipped off, never to return.²¹ Thus a reunion, brought to the threshold—nay to the bosom—of the Catholic Church with infinite labour, utterly failed to bear any fruit for reasons best known to Providence alone.

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Papal Seminary,
Poona, India.

¹⁹ *India Orientalis Christiana*, p. 110.

²⁰ It is about this bishop of Cochin that Paulino, his confrère in religion, says: 'Vir asperi ingenii et nemini indulgens, infinitos in ora Travancoridis excitavit tumultus' (cf. I.O.C., p. W24).

²¹ Because the flock of Mar Thomas fell into the hands of the Protestant missionaries with the advent of the British East India Company.

SPECIAL CHRISTMAS DAY CEREMONIES

IN the Malankara rite after matins on Christmas Day at about four o'clock in the morning the whole congregation follows the priest out of the door of the church, receiving a handful of incense as they go, to a space in front of the churchyard cross. A cross-shaped hole has been dug, and in it a large pile of palm leaves has been placed in readiness. The epistle and gospel are sung by the light of candles held by the deacons and immediately after the gospel the fire is lit by the priest. All start singing the *Gloria in excelsis* as the flames dart up and the congregation moves round the fire in a threefold procession, during which all cast incense on the fire. After this a processing is usually made round the church with lights and crosses and umbrellas to show joy at our redemption. Then all re-enter the church for prime and the *Kurbana* (Mass) starts.

Various explanations of the fire :

The fire from which God spoke to Moses.

The shepherd's fire, or the star of the Nativity.

The incense, the gifts of the Magi.

All the above is taken from *The Indian Christians of St Thomas* (pp. 236, 237). The illustrations show the late Mar Severios celebrating at the ceremony. These we owe to the kindness of Fr Hambye, S.J.

FATHER ABRAHAM'S 'APOLOGIA'

[This is adapted from the account in *Sathya Deepam*, the Malayalam weekly of Ernakulam.—ED.]

I HAD always been a Jacobite with an apology! I was born, brought up and ordained in the patriarch's party of the Jacobite Church, but I was critical of this party on many points, especially in its negative attitude to the œcumenical movement. The catholicos party appeared better by comparison and I felt at one time that the salvation of the Jacobite Church lay along the path chosen by this party. This was a distant impression and it soon became clear to me that the catholicos party had only succeeded in making another division and narrowing the scope of the Church.

Living in the warring, clannish climate of the Syrian Church I was bound to make mental reservations at every

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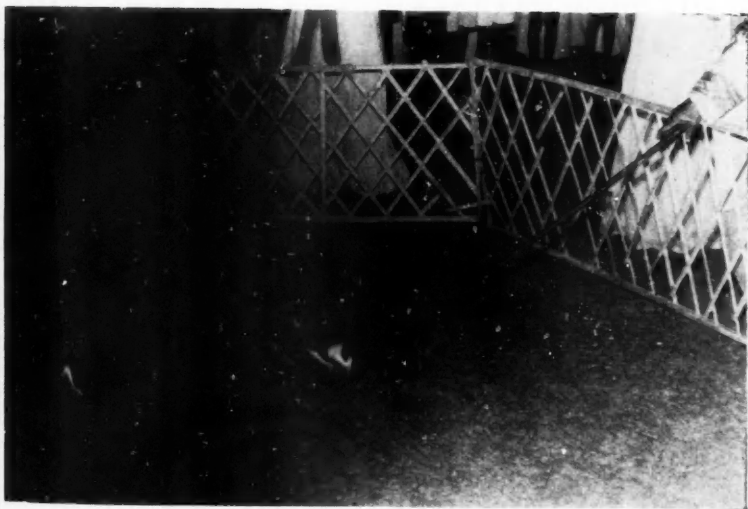


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turn. My whole being revolted against the process of narrowing down the scope of the Church. In my small world I expressed this revolt by co-operating with the catholicos party wherever I could. This was against the patriarch party's policy. I must say that they only just tolerated me. I argued within myself that the Church must be at least as big as the sum of the two parties in the Jacobite Church. For, if to-morrow there should be another split in either of these parties (this cannot be ruled out), the people would be asked to choose again between two sub-divisions of a small party. This is a fantastic process. All our oecumenical concern will be reduced to one grand mockery if here and now we can be party to the promotion of a new division. Of course the two parties have their 'good' reasons for a split. Was there ever any division in the Church without a 'good' reason? I could not choose to be entirely with one party in the Jacobite Church and live. To me the party question was not one of the friendship or the approval of a few influential persons, but an existential problem inseparable from the nature and scope of the Church of God. I had gravitated towards Union Christian College, Alwaye, in the hope of working there with both the parties of the Jacobite Church. It turned out to be impossible even there, for party politics are far more logical than theological and spiritual issues. The problem for me was not of finding a place to work in, but a Church to live in. The decision I made to leave Alwaye College was thus part of a bigger decision to leave the Jacobite Church.

I have traced this external development because no decision is made in a vacuum. But I would not have left the Church of my fathers except through an overwhelming inner conviction and compulsion. Nothing less than God's grace can lead one to the truth. I can only briefly indicate the process, through which, in God's providence, I came to the certitude of faith in the Catholic Church.

Since the Jacobite Church could not make claims appropriate to the universal Church, without making itself look ridiculous, my natural tendency was to consider the personal commitment to Christ as the only thing that mattered. The Church was an extra. In any case the true Church was invisible, and the visible unity and order did not matter much. I think many good Jacobites to-day escape in their imagination to a dream Church, for they can hardly recognize the Church in their community. It was during my training in an Anglican Theological college that my eyes were first opened to the

relevance and the centrality of the Church in the Christian scheme of things. I learnt that the Church is integral to the Gospel, that it is the Body of Christ without which he is incomplete. The Church is the key to the understanding of of history, the agent of God to gather all mankind into God's unity. The Church is the mystery hidden from the foundation of the world. The Church is the New Israel and its wholeness should manifest itself in its outward order. The Church is commissioned with authority to teach the true doctrine and to reject the false. I discovered with some surprise that these statements about the Church, which I had considered Roman Catholic, were entirely Biblical and had patristic authority behind them.

The Church of God, I became convinced, cannot be a mere abstraction. The faith in One, Holy, Catholic, Apostolic Church cannot be the mere expression of a pious hope. I believed with Berdyaev that if the *Una Sancta* has not always existed, it will never exist. But where was it?

The world-wide Protestant communions fascinated me with their vigour; but they could give me little satisfaction theologically. Protestantism is a house deeply divided. It has little claim to historical continuity with the early Church. The Protestant reunion movements are largely efforts at a readjustment of differences which arose after the sixteenth century. They have no hesitation in rejecting or watering down doctrines and practices for which there was unanimous witness in the Church for about sixteen centuries. It might be argued that the Holy Spirit changed his mind after sixteen centuries, but it is not too easy to take such a view. Protestants, too, are lovers of tradition; the only difference is that the traditions dear to them usually date back only to the sixteenth or later centuries. They set the authority of the Scriptures in the place of the authority of the Church. But their claim that the Bible alone is a self-sufficient standard and guide for doctrines is untenable. This is begging the question, for the claim itself has no Biblical basis. Besides, the appeal to the Scriptures means the appeal to the interpretation of some leader, or of the individual, which is worse. I could not build on the shifting Protestant basis.

Ever since I took the visible unity and order of the Church seriously, there was one constant challenge which I was prevented from taking up by inherited prejudice. That is the massive fact of the Catholic Church, the biggest effective religious force in the world, the only Church which can make

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universal claims without losing face. The human blemishes of the Church was a good enough reason to keep me away from it for a long time. It did not occur to me then that the tension between the Divine nature of the Church and the sinfulness of its members cannot weaken the Christian belief in what the Church is. To say that the Church has failed is like saying that the weather has failed; there is no substitute for it.

While there have been shades in the history of the Church, the Catholic Church has always been the home of saints. As Baron Von Hugel said, 'One finds in the Catholic Church a quality of sanctity and spiritual achievement that does not seem to be equalled anywhere else'. The overbalance of sanity and sanctity has always been on the side of Catholicity. Nowhere else is to be found such an unbroken chain of a host of lives of extraordinary sanctity, beauty and power. There is little doubt that the non-Catholic groups have always benefited second-hand by the work and witness of the Catholic Church throughout the world. Non-Catholics seem to think (as I did once) that the Catholics are concerned only in touting for the members of other denominations. In point of fact there has never been any missionary enterprise as sustained and vast as that of the Catholic Church. It is interesting to note that the achievements of Catholic missionaries in the later sixteenth and seventeenth centuries, literally from China to Peru, stirred no Protestant emulation for over a century after the death of Luther. There has not been anything quite like the Catholic Church in human history. It is common place that the Catholic Church renews herself in every age, while those separated from her either petrify or become hot-beds of curious teachings.

I refer here to the greatness of the Catholic Church, for I can now see that the mere courage to face facts (and not making theories to suit our petty divisions) was the first right step for me. The initial difficulty of the non-Catholic is the suspension of disbelief. Prejudice is the last ditch of the defenceless.

I shall only briefly refer to those eternal points of controversy—the primacy of St Peter, the claims of the bishops of Rome to be his successors in office and certain Catholic dogmas such as Infallibility and the Assumption. The Jacobites at least cannot deny the primacy of St Peter, for the Jacobite Divine Offices and Canon bear ample testimony to the early faith in the Petrine Primacy. A Study of the Gospels and Acts as a whole leave no doubt about the fact that St Peter was the

rock on which the Church was built and that Christ made him the head of the band of his chosen Apostles. Recently an important book on St Peter has been published by Oscar Cullman, one of the greatest New Testament scholars among Protestants. Of the verse, 'Upon this rock I will build my Church', he says: 'When Jesus says that he will build his *ekklesia* upon this rock, he really means the person of Simon . . . Upon him is to be founded the Church, which after the death of Jesus will continue his work upon earth.' In another place Cullman says: 'When we read the promise of Jesus in the light of the history of the Apostolic age, it must be said that it was fulfilled in the sense that Peter actually is the head of the primitive Church'.

It is arguable that the unique office of St Peter was not meant to be handed down. But there is no evidence to support that view. Christ gave nothing to his apostles which was not meant for the whole Church. The early Church, guided by men whom Christ trained, surely had less need of a head than the Church in the later periods.

When St Peter went to Rome he could hardly have left behind his office; he still needed it. No one except the bishop of Rome even pretended to be the head of the Church during the first eight centuries. A head is no good if it hides! St Ignatius, who was a successor of St Peter in Antioch, far from making any claim for his see, acknowledged Rome as presiding over all other Churches. St Irenaeus, a disciple of Polycarp, who was trained by the Apostles, says of Rome, 'For with this Church on account of its high origin, the whole Church must agree'. It is true that there had been occasionally some complaint against the claims of Rome; but such objections are slight in the context of the whole evidence.

The Œcumenical Councils—even of Nicaea and Ephesus—proclaim the influence and authority of the See of Rome over the whole Church.

Some of the finest non-Catholic minds have recognized the supreme value of the papacy. In a report on Catholicity a committee of Anglicans (including Gregory Dix and T. S. Eliot) says: 'If such an institution as the "universal church" is to exist as more than a sentiment and an ideal—as a concrete substantial reality within human history in our highly organized modern society—then some such central institution as the papacy would seem to be more than just a convenience'.

As for the dogmas, there is no doubt that there has been a development of doctrine in the Church. This is true even

of the doctrines of the Trinity and the Incarnation. The Church is a living organism and its doctrines are organic developments. This had been ably proved by Cardinal Newman in his *Development of Christian Doctrine*. It still remains the classic statement of this theme.

There is a sense in which the dogmas of the Church can be apprehended only from within. All I can say is that I have enough knowledge and conviction about them to be able to build my life on them. From within the Church they seem simple in a sense. The infallibility of the pope can be accepted on the authority of the infallible Church, which in turn is based on the infallible Christ. The Assumption is true because the bond of the Incarnation is unbreakable and St Mary is united with her Son. Once she was home for him, now he is home to her.

It is true that the devotional developments in various parts of the Church will not be suited equally to all other parts. The great blessing of the reunion movement in Malabar is that it does not cause any devotional uprooting. The real treasures of the Jacobite Church are preserved in the generous life of the Catholic Church. I do not believe that there is any distinctive value in the Jacobite Church which cannot be better preserved in communion with the Holy See of St Peter.

My contacts with some of the Catholic thinkers in the West also played some part in shaping my attitude to Catholicism. Through the books of Gerald Vann, Knox, Martindale, Lubac, Congar, Maritain and others I got a glimpse of the dimension of life in the plenitude of the Church. One cannot be the same again after that. I cannot turn my back on that vision and live.

FR C. A. ABRAHAM.

DOCUMENTATION

INDIAN CULTURE AND THE FULLNESS OF CHRIST

This was the discussion of the All-India Study Week, 6-13th December 1956. It took place at the Catholic Centre, Madras. We asked Miss D. H. Southgate, a former Protestant Missionary in India, to review the brochure of some 130 pages giving a detailed report of the Study Week.

We also add some comment from two Indian Catholic periodicals:

'Archbishop Mathias of Madras-Mylapore, said in giving his blessing: "This is a special week dedicated to the study of blending Indian art and culture with Christian ideas so that these Christian ideas will be better understood and more easily followed".

It was agreed that Indian culture is a dynamic force in India, that it is the door to the Indian heart and must be sympathetically understood, accepted, used, though with "prudent daring".

'Different speakers dealt with different aspects of culture. Fr Extross spoke about Indian philosophy and mysticism. Fr Britto, T.O.C.D., on the problem that dominates Indian thought, the relation between spirit and matter.

The Abbé Monchanin, S.A.M., spoke on the Quest of the Absolute: "Our task is to keep all doors open, to wait with patience—the hour of the advent of India into the Church in order to realize the fullness of the Church and the fullness of Indian—and let us remember love can enter where the intellect must bide at the door."

Dom Bede Griffiths dealt with "Symbolism and Cult" and urged that in regard to the liturgy in India we be careful to distinguish between what is essential and what is variable when we consider what may be the place of Indian culture—language, gesture, music, architecture—on the future development of the liturgy, there was no reason why there should not be a liturgy of the Mass in an Indian language. The use of the vernacular was normal in the Syro-Malankara rite.

Astrid Santos talked on "Beauty".

M. Ruthnaswamy spoke on "Indian Advent" following the same theme: India's aspirations finding fulfilment in Christianity.

Not the least interesting part of the book is the report of the *Discussions* which followed the talks and dealt with such vital questions as to "whether our Christian community

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would lose its identity by accommodating itself to its Indian surroundings", and "the basic need was to accommodate the Christian message to the cultural setting of India at various levels": theological, pastoral, cultural, sociological. That such adaptation and integration is necessary and should be undertaken the present reviewer, who has lived twenty years in India, has no doubt whatsoever, but it is agreed that 'prudent daring' is necessary, with, perhaps, the emphasis on "prudent", since all the culture is connected with non-Christian faiths and since many of the converts are of simple origin and are still "babes in Christ" who could easily misunderstand adaptation, and so be led into a dangerous syncretism.

Yet in reading this little book one feels inspired and grateful that so much is being done to meet this need of adaptation and integration, also to realize that a week of study such as this has planted seeds that will produce more fruit.

For Catholicism in India, as in all countries should be able to say to the non-Catholic and to the convert as the report so well expresses it :

"All which thy child's mistake
Fancies as lost, I have stored for thee at home
Rise, clasp my hand and come".

D. H. SOUTHGATE.

The book can be had at the Madras Cultural Academy, The Catholic Centre, Madras (Rs 2.8).

The above review was written from England, the following extracts are taken from Indian periodicals and written by priests taking part in the Study Week.

We thank both the authors and the editors for giving their permission.

Extract from *The Clergy Monthly*, March 1957 :

'Who actually took part in the Study Week? There were between 150 and 200 members; the majority of them hailed from different parts of South India, but a fair number had come from the north. Many nuns, at least sixty of them, representing some of the best-known educational Institutes; priests, from both the diocesan and the regular clergy, and a good group of seminarians; some laity, especially teachers and students. (Though the laity took an active part, the "clerical" character was perhaps too prominent, at least in many discussions.)

What happened during the Study Week? The most important achievement was, I believe, the coming together of so many Catholics, all keenly interested in the "adaptation" problem, representing so many diverse backgrounds, experiences and communities or sectors of the Indian Church. Even our "contemplatives" had come from their monasteries and ashrams of Siluvaigiri, Santivanam, Tiruvalla and Changanacherry. The large majority of the participants were Indians and, for those of the North, this contact with the ancient and deep-rooted traditions of the South Indian Churches was an inspiring experience. There were also substantial contributions on the theoretical and the practical planes. The papers read during the morning sessions were, on the whole, of a high value; the workshops and open forums produced lively and instructive exchanges of ideas; cultural programmes of religious music, dances and dramas, as well as the magnificent exhibition of Indian Art organized by the Stella Maris College, were enlightening and useful. The liturgical and para-liturgical experiments were not the least contribution of the Study Week; in fact, the "community Mass" daily celebrated in the very hall where all the meetings were conducted, brought together all the members and gave its true character, ecclesiastical and eucharistic, to the whole Conference. This eucharistic spirit of fraternal and apostolic communion animated all the activities of the week: this was definitely not a meeting of cultural aesthetes or dilettanti but a reunion of men and women who earnestly wish to bring Christ to India and to integrate into the growing Church all the riches of their Indian cultural traditions.

In his Welcome Address, the archbishop of Madras-Mylapore had stressed the *in dubiis libertas, in omnibus caritas* spirit by which he wished our deliberations to be animated. This spirit did prevail all through the liveliest debates. Indian culture is infinitely variegated and the different Christian communities themselves have widely diverse historical backgrounds. Adaptation should be a "life process"; it cannot be a blue-printed *a priori* affair, but it must respect the living manifolds of the Indian-Christian situation. Adapt, we must; strict uniformity, on the contrary, might prove deadly. This note of sound realism was struck from the very start and kept recurring throughout the meetings. The same Catholic spirit which impels us to be truly "Indian" must also inspire us to adapt ourselves to the particular genius of the various regional cultures of our country, and direct us to take into account the different traditions and problems of our local communities.

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In his extremely delicate and unassuming manner, the bishop of Amravati, who attended all the deliberations, stressed several times the necessity of a humble and patient zeal in our efforts to "Indianize" Christian culture. Some members, at times, were a little impatient and would have wished to have authoritative rulings of the hierarchy, immediately approving or condemning some experiments or resolutions. Others, instead of patiently fostering the slow creative process of true adaptation, would tend to copy the past and lose sight of the considerable changes which are actually taking place in contemporary Indian society. His Lordship, while encouraging all serious attempts at genuine adaptation, reminded us that this work is the work of the whole Church, laity and clergy actively collaborating with the hierarchy and not only waiting passively for directions and orders. In many cases, as v.g. in matters connected with Indian Christian Art and a more adapted liturgy or para-liturgy, the hierarchy would probably allow certain experiments in particular centres, but not necessarily sanction officially or generalize them before the Church of India had found its true mind about them.

PIERRE FALLON, S.J.'

Extract from *The Examiner*, Bombay, 25th May 1957 :

"To anyone reading the brochure it should be evident that there is no longer any dispute on the principle of adaptation or the Catholic doctrine on the matter. The debate does *not* continue and the battles fought around the names of de Nobili and Lebbe need not be waged all over again. The Church WANTS it. In fact it is the Church and the hierarchy which have not only given their sanction to the movement but are actually spear-heading it in the face of enormous difficulties from a reluctant people. As the prefect apostolic of Gorakhpur, Mgr Malenfant, points out, the Missionary Encyclicals, the decrees of the Plenary Council and the recommendations of the Catholic bishop's Conference should be sufficient to convince anybody of the mind of the Church. One quotation from Pius XII should suffice here: "The Church belongs to the East as well as the West. She is bound to no particular culture, she is at home to all who respect the commands of God. What is consonant with man's God-given nature, what is good and simply human, the Church permits, furthers, ennobles and sanctifies."

All that remains to be done therefore is to carry out the wishes of the hierarchy and put the adaptation approach into effect. Ingrained habits of mind and prejudices, however, die hard and the long conditioning to which our people have been subjected has produced a state of mind that jibs and shies away instinctively from whatever, though genuinely Indian, is suspected to be Hindu. The psychological climate of Indian Catholic opinion must therefore first be reconditioned if any discernible progress is to be made along the lines laid by the adaptation approach. Nor must the belief be allowed to gain ground that the approach is nothing else but opportunistic, devised merely from political or nationalistic motives or in order to increase the propagandistic weapons in our armoury. No, our interest in Indian culture arises from the fact that only in Christianity can Indian culture receive that fulfilment and integration she so sorely needs and that Christianity itself stands to gain by being refracted through the Indian side of the prism and seen in an Indian light. The task before the Church in India is therefore to see how Indian culture can be permeated by Christianity and Christianity itself be permeated by Indian culture so that the resultant is no mere patchwork but a genuine synthesis, at once Christian and Indian. It is admittedly a difficult task and one which besides involving deep thought on both Christianity and Indian culture will mean a long process of trial and error. Experiments will have to be made, sometimes even daring experiments, but always those who do so will have to show themselves humble and docile to authority and open to correction. It must be realized that we are still at the start, still feeling our way; groping about in a semi-darkness in the hope that we may strike on some possible avenues of adaptation and therefore we ought not to be discouraged if our steps are halting and the results meagre.

In laying stress on and tackling chiefly the essentials of Indian culture, such as religion, philosophy, art, the Study Week adopted the proper emphasis, though it did not by any means neglect externals. In fact three of the most important contributions were in the sphere of Religion and Philosophy. Hindu thought was characterized by Fr Extrors as more mystical than rational and as at its best the most unpromising statement of the primacy of the spiritual and the most amazing quest of the Absolute that human philosophy has ever known, which the Abbé Monchanin, out of his vast knowledge of Indian and Christian Mysticism, showed how

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the Jnana Marga or the quest of the Absolute by way of knowledge had its counterpart in the Christian way of negation (*via negationis*) and way of supereminence of the School of Mysticism led by Denis, the Pseudo-Areopagite, Ruysbroek and Tauler. Christian Mysticism, however, was essentially Trinitarian while Hindu Mysticism was focused on the Oneness of the One. The dialogue between the two mysticisms had to be placed on this metaphysical and theological level if the wall between the two was to break down. This, however, would not come about and Hindu mysticism would not be sublimated into Trinitarian experience without a crucifying dark night of the soul, a passion of the spirit.

Analysing the concept of matter in Indian thought, Fr J. Britto, T.O.C.D., showed how for the Indian philosopher matter was the cause of ignorance and maya and came in the way of the realization of the Absolute. To the Christian it was not essentially evil, even though after Original Sin, it tended to revolt against the spirit. In Christ, however, matter was reintegrated into the Unity of the spirit, and our Lady, especially in her Assumption, was the symbol of this reintegration of matter and its glorification.

(Rev.) B. M. AGUIR.'

We will end by giving certain references to the Catholics of the Syrian rites made at the Conference.

Although Mar Gregorios, archbishop of Trivandrum, was prevented at the last moment from attending he sent a special representation in order to make possible the solemn celebration of the liturgy of the Syro-Malankara rite.

The Syro-Malabar rite was also celebrated. Two of the speakers, Fr Constantine and Fr John Britto, belonged to the Carmelite Congregation of that rite. Two quotations from the papers read bear on this subject.

Fr Extross talking about the main theme, says: 'Thomism is too hard-headed and rational for the Hindu temperament. But Hindu thought at its best is the most uncompromising statement of the primacy of the spiritual, and the most amazing quest of the Absolute that human philosophy has ever known. Perhaps we Catholics would find many points of contact with Hindu philosophic thought and religious aspiration were we to study the great Eastern Fathers—Basil, the Gregories, Ephraem—instead of neglecting them as we do' (p. 32).

Fr Fallon, S.J., in his talk on 'The Indian Apostolate', says, 'the reunion movement in Kerala in particular would call for a greater support and collaboration on the part of the whole Indian Church, more sympathy and understanding together with deep apostolic zeal will help more this work of reunion than any amount of polemics and controversy' (p. 89).

And finally, from the book *The Indian Christians of St Thomas* (review elsewhere in this issue) the Anglican Bishop Brown says in his *Introduction*: 'The St Thomas Christians have already made a great contribution to India and to the World Church. If they could drive out the devil of litigiousness and come together once more as a united body the old dream of the first English missionaries might become reality, and the Syrian Church of Malabar become a most powerful instrument for the evangelization of India, and the immeasurable strengthening, of the whole Christian body in that country.'

TO SAFEGUARD THE INTEGRITY OF THE SYRO-MALANKARA RITE *Instruction*

The keen interest which the Holy See has evinced in preserving the oriental rites is a matter of common knowledge, as is also how much it has done to revise and print the liturgical books in their original integrity, condemning all arbitrary innovations. From the very first years of the return to the Catholic faith of conspicuous groups of the faithful of the Syro-Malankara Rite under the leadership of some bishops, the Holy See, in its solicitude, has given detailed instructions for the observance of the rite in its genuine form, some few modifications only having been made in the light of Catholic Doctrine.

During these first twenty-five years of union with the Apostolic See the Syro-Malankara Church, due to a variety of circumstances, has, however, felt the impact of certain influences which are alien to its own rite; hence it has become necessary to give directives calculated to restore the rite to its original purity.

The Sacred Congregation, after having obtained the views of the bishops and the opinion of some qualified consultors, has deemed it opportune to bring up-to-date and complete in the light of the new conditions and exigencies of the Syro-Malankara Church, the liturgical norms previously issued.

The general norms governing this matter are stated once again as follows:

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1. The bishops should take every care to ensure that their rite is faithfully preserved and duly observed : nor should they permit or tolerate the introduction of any change in the rite.

Ecclesiastics and religious should not venture to propose or suggest to the ecclesiastics or faithful of another rite anything which may induce them to despise or slight the laudable established practices of their own rite.

2. The Holy See alone can establish new sacred rites. The approval of liturgical texts is reserved in the first instance to the Holy See.

3. Prayers and pious practices that have not yet been approved are not allowed in churches and oratories, unless the local hierarch has sanctioned them and given his express permission in writing.

The local hierarch should not grant such permission if the prayers and pious practices are not keeping with the character of his own rite or are alien to the spirit of the liturgy.

Should any doubt arise as to these requirements, the local hierarch should refer the matter to the Holy See.

4. Among the new practices of piety, the office and ceremonial of which should be in keeping with the ensemble of one's proper rite, is that of the exposition and benediction of the Blessed Sacrament. So as to ensure that this may be so the following norms should be observed :

- (a) the Blessed Sacrament should be placed on the table of the altar and not on a small throne ;
- (b) it should be covered with a suitable veil even when the actual benediction is being given ;
- (c) the priest and the servers, after having made a deep prostration, should remain standing during the prayers, the chants and the incensation ;
- (d) the prayers and chants should be taken from one's proper rite ;
- (e) the priest and the servers are to vest as for the celebration of the liturgy, without any other vestments, the humeral veil should not be used.

5. The observance of the prescribed fasts and the recitation of what is known as the 'breviary of the lay people' is to be encouraged in every way : the celebration of vespers on Saturdays and of matins and terce on Sunday is not to be omitted without a serious motive.

6. The altar should be placed in the middle of the sanctuary and should be suitably embellished. Near to it two other smaller altars may be placed and, wherever such a

custom exists, the practice of having them outside the sanctuary may be tolerated, provided always that they are in the direction of and near the main altar.

The sanctuary should be divided from the nave by a large curtain which covers the entire opening space. As a rule in front of the veil, there should be a prolongation of the sanctuary, for the place reserved to the lectors, with steps at the sides leading down to the nave. A cross and the liturgical books, especially the Gospels, should be placed in the nave on a table in front of the sanctuary. There should be no seats or benches for the faithful. The confessionals are to have a movable grill so that the priest, in giving absolution, may impose his hand on the head of the penitent: they should have doors or be covered.

7. Statues of any kind should be excluded as objects of veneration within the church: where they are already in use, they should prudently be replaced with eikons; but even these should be used with moderation and it is preferable that they should hang from the walls or columns and not be placed on the altar.

8. The traditional vestments should also be carefully preserved: the amice should be worn under the *kutbino*. Over the *schema*, the bishop will wear the *masnaphibo*. The *uroro* should be of the traditional kind and should not be widened at the extremities. The use of the Latin type of cotta is forbidden to all whether in the celebration of the sacred liturgy or in other functions. The server should be vested in an alb which reaches the heels and covers all the body, with a cincture at the side, and of any colour.

9. The words of consecration in the eucharistic sacrifice are to be sung aloud.

10. The creed is to be recited as at present, by people and priests.

11. The administration of Communion to the faithful is to be 'sub utraque specie' and by actual intinction. When the priest is accompanied by the deacon or by any other priest, he will take the particle from the dish which he carries in his hand, dip the extremity in the chalice carried by the deacon or by the second priest, if necessary, press slightly to the side of the chalice before giving it to the communicant. If he is alone, he should slightly intinge the bread which is on the paten, or the upper particles of the ciborium which he has consecrated, at the rite of the 'fractio'. He should strive to give Communion to the faithful at the time prescribed by the

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liturgical books : if the celebrant is assisted by a deacon or by a second priest, he should strictly observe this prescription.

12. The eucharistic bread should be fermented, with a little salt and oil : it should have the traditional impress with twelve crosses and be of a certain thickness. The eucharistic wine should be made with all care.

13. The paten, which may have three legs, should have a hollow in the centre sufficiently deep to hold the bread and particles safely.

14. In the less solemn celebration of the sacred liturgy also, all the prescribed sacred actions should be observed : the use of incense should be the rule.

15. The secret prayers of the priest should be recited while those to be said aloud should be chanted in some way. The parts to be said by the server may be shortened according as the ordinary thinks fit : the prayers that have taken the place of the chants and liturgical hymns are not to be said in a reading voice.

16. In every church that is regularly served by a priest and where the Blessed Sacrament is reserved for the viaticum of the sick or for the devotion of the people, the greatest reverence is to be shown and care is to be taken to ensure that the Blessed Sacrament is frequently renewed, at least every week. It should be borne in mind that the particles to be reserved in the ciborium are to be intinged slightly with the consecrated wine.

17. Genuflection by bending one knee is not to be introduced, and the faithful are to be taught that it is a very ancient tradition to remain standing on Sundays and during Paschal time in memory of the Resurrection of our Lord.

18. As regards fast and abstinence, as also the feasts to be observed apart from Sundays, the prevailing practice is to be maintained for the present, pending the publication of the Oriental Canonical Codification which will consider these various questions.

19. The Episcopacy has been entrusted with the task of preparing the liturgical text of the Missal, the Shinto and the ritual, which will be submitted to the examination of the Holy See together with a detailed account of the criteria followed in the revision of the text.

20. Lastly, it is deemed necessary to give effect once again to the prescription under which all priests of the Syro-Malankara rite should have a beard : the ordinary has the faculty to dispense from this observance for serious reasons.

Rome, from the *Palazzo* of the Sacred Congregation for the Oriental Church, 25th February 1957.

LETTERS TO THE EDITOR

TO THE EDITOR, *E.C.Q.*

1st April 1957.

Dear Rev. Fr,

For a long time I was thinking of writing to you and give you details of an indigenous medical missionary sisterhood founded by me, a Syrian priest formerly of the diocese of Changanacherry before its division and now of the diocese of Palai. You will be interested to know the circumstances that led me to devote my life for this much-needed apostolate of healing.

India, you know is a land of poverty and sickness. Malaria, tuberculosis, small-pox, cholera, leprosy and other diseases of the kind carry away the life of millions yearly, making the death rate of India one of the greatest in the world. Mothers and babies suffer the most—200,000 mothers die yearly of maternal causes alone and sixty per cent of the babies born die in the very first week of their births and more than twenty-five per cent die before the end of the month. There is only one doctor for every 6,300 people and one nurse for every 43,000 people and one midwife for every 60,000 births and one hospital bed for every 5,000 people for the whole of India with a population of 360,000,000 people of which scarcely one and half per cent only are Christians. As you know the stronghold of Catholics in India is Malabar and the Syrian Christians form the majority and the vocation to religious life and missionary work both among boys and girls are numerous among these Syrian Christians.

As a student I felt much sympathy for these poor sick destitute around me and as a priest since 1927, good God inspired me and I laboured and founded Mary Giri Medical Mission Society (Medical Mission sisters of the Immaculate Heart of Mary) first of its kind in India in 1944 and its first hospital, that of the Immaculate Heart of Mary, Bharananganam, in 1948 and Holy Ghost Mission Hospital, Muttuchira, in 1954. Both hospitals are rendering beneficent work for the sick poor of all kinds who come in great numbers from far and near with confidence that their lives are safe in the mission hospitals under the care of the sisters. I have many calls from the missionary bishops from all parts of India to open

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hospitals, maternity homes, child-welfare centres and dispensaries. I am lacking in means and medical personnel to take up these works immediately.

One of the greatest problems in this work is lack of qualified Catholic medical personnel; doctors, nurses and technicians for the work in our mission hospitals. On this point Protestants are far superior as they run themselves three medical colleges to train their boys and girls for the work. But the Catholics have no medical college and the chances for admission for our boys and girls in the Protestant and State medical colleges are very limited. As I am asked from the Sacred Oriental Congregation in Rome I prepared and submitted a scheme for a medical college and I am waiting for directions to proceed with the work. As an immediate solution for the problem with the patronage of His Eminence Cardinal Tisserant, my niece Teresamma is conducting medical study in the Georgetown University, Washington, since 1953 and in 1955 I sent two girls and two boys to Padova University under CUAMM, Padova, and in 1956 I sent two boys and two girls to CUAMM, Padova, and three girls to AFMM, Roma, all graduates in science. I enclose a report about my dear students of the first group from the Director of CUAMM, Don Luigi Mazzuccato. I am preparing to send another group this year, as many young boys and girls desire to follow me in my apostolate of healing. I have to find funds and seats in foreign Catholic universities for them. Please help me. I am also enclosing a message from the Vatican dated 18th January 1957. The enclosed references about my work will give you details sufficient for publication in the *E.C.Q.* and thank you in advance for all your valuable help. With my prayerful greeting for a very happy Easter.

I remain,

Yours very sincerely in Christ,

VERY REV. SEBASTIAN PINAKATT.

St Mary's Forane Church,
Bharananganam P.O., S. India.

We are unable to print the letters mentioned above on account of want of space.

[The following extract is taken from a letter received last year. We have kept it for this issue as it has an obvious connection.—Ed.]

9th April 1956.

Dear Fr,

I have been transferred from Kotayam. My new job is in the diocesan tribunal, Palai diocese for conducting the process for the beatification of the servant of God, sister Alphonsa, a Clarist Syro-Malabar sister, Bharananganam, in the Syro-Malabar diocese of Palai. I am *judex delegatus*. The process is proceeding successfully. Recently the Holy See has authorized the bishop of the Syro-Malabar diocese of Changanacherry to begin the process for the beatification of our holy founder, Fr Cyriac Elias Chavara.

Both these servants of God are by birth pure Indians, and by rite, Syro-Malabar.

Yours sincerely in Christ,

FR ROMEO THOMAS, T.O.C.D.

St Joseph's Monastery,
Mannanam P.O., S. India.

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NEWS AND COMMENTS

His Eminence Eugene Cardinal Tisserant kept the golden jubilee of his priesthood on 4th August.

In our own name and in those of all connected with the *E.C.Q.* we offer him our dutiful congratulations and assure him of our prayers.

He has always shown an interest in the *E.C.Q.* and especially by the letter he sent us last year for our twentieth anniversary. For this kindness and protection we are indeed grateful. *Ad multos annos.*

* * *

We also join with all his friends in greeting Dom Lambert Beaudin on the diamond jubilee of his priesthood. *Salve.*

* * *

Bishop Theoklitos has been elected archbishop of Athens and all Greece in the place of Archbishop Dorotheos who died on 26th July.

* * *

That excellent quarterly *Proche-Orient Chrétien* (St Anne's Seminary, Jerusalem, via Amman) continues to be indispensable to those who are interested in the churches of the Near East, both for its solid articles and for its detailed news summaries. In the two issues so far for 1957, Fr Joseph Nasrallah continues his chronology of the Melkite patriarchs from 1500, Fr Paul Khury begins a long article on St John Damascene and Islam, Fr M. de Fénoyl, S.J., writes on baptism and confirmation among the Copts, and the tireless Hieromonk Neophytos Edelby considers the desirability of reform of the Byzantine Liturgy. There is a good deal about the Armenians, as well as information about current events in the Orthodox and Coptic patriarchates. A very welcome piece of news is that of the publication of a biography of Maximos III Mazlum, who was Catholic Melkite patriarch of Antioch from 1779 to 1835 and an outstanding figure in the history of his church. Dr Adrian Fortescue wrote of him that, for all his faults, 'he was by far the greatest patriarch, perhaps the greatest bishop, the Melkite church has had'.

* * *

We understand that Miss Margaret Gibbons is collecting materials for a biography of Mar Ivanios. We are very pleased to hear this, but it will want very careful handling.

Three Outstanding Jacobite Priests Recently Reconciled with the Holy See.

1. Fr V. C. Gheevarghese, B.A., *Chorepiscopa*.

Fr Gheevarghese's special work had been among young men, conducting Bible classes and retreats. As a result, he says, hundreds are now thinking about and studying the Church.

At the time of his reconciliation (18th June 1956) he was professor of New Testament at the Jacobite Seminary, Alwaye.

2. Fr T. V. John, M.A., L.T.

Fr John was a graduate of the University of Madras, he spent many years as professor at the Union Christian College, Alwaye. He retired in 1950 and, during that time, went into the question of the Catholic and Jacobite churches. He also travelled in Europe.

He was reconciled with the Holy See on 17th March 1957.

3. Fr C. A. Abraham, M.A., B.D., B.LITT. (Oxon).

Fr Abraham was a graduate of the Madras Christian College, he took his Oxford degree in 1955. He became a professor at Union Christian College, Alwaye, and was one of the editors of *Church Weekly* (published by the Fellowship from Alwaye).

In May 1957 he resigned this post and was reconciled with the Holy See, 21st July 1957. At present he is teaching at Nirmala College (Syro-Malabar rite).

We give on another page his own account of the step he has taken. It is based on what Fr Abraham wrote for a local Indian paper. It shows that even in the case of corporate reunion the responsible individual has to choose.

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Acta Apostolicae Sedis, 15 Augusti 1957.

This contains a summary of the Canon Law of the Eastern Churches. We will review this in a future issue.

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RECENT PUBLICATIONS

The Indian Christians of St Thomas by L. W. Brown. Pp. 312 (Cambridge University Press) 40s.

Eastern Christianity in India by Cardinal E. Tisserant. Pp. 250 (Orient Longmans) Rs 12.

Here are two important books on the Syrian Christians in India.

Last year the Cambridge University Press brought out *The Indian Christians of St Thomas*. This is by the Anglican bishop of Uganda who had been formerly principal of the Kerala United Theological Seminary, Trivandrum. Bishop Brown says in his introduction that his book is concerned with the section of the Church now called 'Orthodox', he has therefore to leave out of consideration the various groups which live apart from that section, once the occasions of separation have been noticed. Anyone, however, who reads the book will find that the author has treated in considerable detail the other sections, and this in a very impartial and objective way. This is specially true of his treatment of Archbishop Menizes in chapter i and chapter xi on the faith and worship of the Syro-Indians before 1600. At the same time Catholics could not but regret that the full account of this ancient Church had not yet been given in English by a modern historian. Such a book has now been published by Orient Longmans, *Eastern Christianity in India* by Cardinal Tisserant. The cardinal describes his book as a history of the Syro-Malabar Church from the earliest time to the present day.

The present work is an authorized adaptation from the French, with corrections and additions supervised by the author, by Fr E. R. Hambye, S.J. The original was a monograph written for *Dictionnaire de Théologie Catholique* under the title 'Syro-Malabare Eglise'. The cardinal, after giving a balanced appreciation of the apostolic tradition of St Thomas in India, reviews the early developments of Christianity in India, its contacts with the other Asian communities, its hierarchial relations with the Mesopotamian Church. The sixteenth century with the coming of the Europeans was of a special significance. There was the advantage to the Syrians of a more regular relations with Rome and the disadvantage of the pressures and hardships exerted upon them by the local Latin clergy.

So much discontent was provoked as a result of the ill-famed Synod of Diamper (1599) that eventually, in 1653, an important

minority seceded, forming what became known as the Jacobite Church of India. The author traces clearly and objectively the later history of these two movements. Such is the gist of the matter discussed.

Both books in many ways complete one another: Bishop Brown has three chapters dealing with the Jacobite Church services, whereas the cardinal is dealing in his appendix II mainly with those of the Syro-Malabar rite. Both books have maps and bibliographies. The bishop's book has a detailed chapter on the social life of the St Thomas Christians, he also has a list of the spelling of place-names and a glossary.

The cardinal has a list of the bishops of Malabar and of the Eastern patriarchs, also a list of chronological events from 52—1956.

These books will become the standard books of reference on Syro-Indian church history.

DOM BEDE WINSLOW.

An Outline of Hinduism by Fr Zacharias, O.C.D. Pp. 483 (Printed and Published by Br C. F. Joseph at J.M. Press, St Joseph's Apostolic Seminary, Alwaye, 1956) Rs 6.

Fr Zacharias, the Spanish Carmelite who devoted a lifetime to the training of the Indian clergy and to the study of Hinduism, has in his last work presented us with a book which may be used as a text book for the study of Hinduism in the seminaries of India. This is a book written for that express purpose at the suggestion of the former Internuncio to India, H.E. the Most Rev. Dr Martin Lucas, S.V.D. and Fr Zacharias has therefore made it as comprehensive and as thorough as possible. While intending this book as a text book for seminaries, he has also made it a book of ready reference for anyone who wishes to study Hinduism.

He has made an exhaustive study of the origins, the development and of the several schools of Hinduism. Fr Zacharias writes with sympathy and understanding—qualities which are not always present in the works written on Hinduism by foreign missionaries—and reminds all evangelists that no preaching is possible without an accurate and thorough understanding of the religious background of the people to whom Catholicism is preached. Fr Zacharias' book is indicative of the new missiological approach and study being made on Indian soil. It is to be hoped that Indian priests will continue the scholarship of Fr Zacharias.

XAVIER S. THANI NAYAGAM.

Le Messe Copte par Dr J. Garrido et P. Sylvestre Chauleur.
Pp. 48 (Librairie Sirovic, Cairo) Piastres 25.

This brochure forms numbers 13 and 14 of the *Cahiers Coptes*, published quarterly by the Coptic Institute of Cairo. It consists of forty pictures illustrating the eucharistic liturgy of the Coptic rite, from photographs taken in the dissident church of St Mercury (Abu Safain) in Old Cairo. Each picture is accompanied by an explanation, and by a passage from the pertinent liturgical text; these texts are given in Coptic, Arabic and French, and are according to the Coptic *Eukhologion* of 1939. The anaphora is the most usual one, that 'of St Basil'. There are short introductions by Fr Chauleur and Dr Garrido, and an analytical table of the whole service. The publication makes a most valuable supplement to the articles contributed by Dr O. H. E. Hadji-Burmester to *E.C.Q.* in 1948-49, Vol. VII, No. 6, and Vol. VIII, No. 1.

D.A.

Principles of Sacramental Theology by Bernard Leeming, S.J.,
Professor of Dogmatic Theology at Heythrop College.
Pp. lviii, 690 (Longmans, Green and Co.) 30s.

In this masterly work Fr Leeming sums up the doctrine of the scholastic treatise *de sacramentis in genere* in seventeen 'Principles'; each of these is introduced by a lengthy historical account of the development of the doctrine it contains, the heresies, the decisions of the Church, the various schools of thought about it; each is followed by a full exposition and justification. In all this Fr Leeming admirably succeeds in his attempt 'to combine the historical and the "scholastic", or rational, methods of theologizing'; it is particularly noteworthy that non-Catholic theologians are by no means neglected, and the accounts of the different Catholic schools of thought on various topics are also of unusual fullness and fairness. For the general reader, however, the greatest value of the book certainly lies in the actual exposition of the 'Principles'. However surprising, it is probably not untrue to say that the vast majority of Christians have only a very slight understanding of the theology of the sacramental system, much as they may love and reverence the sacraments; it is even possible for priests to have little idea of the riches of that theology. How many can give anything approaching an adequate idea of the sacramental 'character' conferred by some sacraments? Here, the treatment of the character as

an 'irrevocable consecration to God' and 'a share in the priestly power of Christ', surpasses anything we know in English, unless perhaps Scheeben's, and is accompanied by a first-class treatment of the *res et sacramentum*, englished as 'symbolic reality', in all the sacraments, which are thus shown all to establish a special form of union with Christ and the Church, his mystical body, which is the source of their efficacy.

Fr Leeming has placed the English-reading public greatly in his debt in producing this admirable work, which gives evidence on every page not only of wide learning and a sound and penetrating theological mind, but of a rare capacity and great experience in making theology intelligible, in every sense meaningful, to students; all priests and teachers, especially, will find it invaluable.

W.T.R.

Ragman's City by Boris Simon. (Harvill Press) 18s.

The plight of the homeless is a commonplace to-day, and it is very easy both to harden the heart, and to stifle the imagination which may give us insight into the sufferings of the homeless. Anyone with young children who has envisaged the possibility of homelessness will have a passionate sympathy for the plight of the young couples Boris Simon describes in this book with the vividness of a practised novelist; and yet anyone who has tried that most exacting charitable act of harbouring the harbourless, will understand the reluctance with which even kindly people opened their hearts, homes and purses for these poor people who had been battered so hard they seem almost less than human. It is heartening to read this book and realize that while even to the author the issues are mixed, to the Abbé Pierre, the elusive hero of the book, the issue is clear cut. 'The worst of it is . . . it smacks of a heroic action, giving up my bed. Oh, what poor types we are, after our twenty centuries of Christianity.' Charity means to feel in one's own flesh the suffering, hunger, fear or loneliness of another. Again he says that the struggle is political as well as charitable, but one cannot go wrong building houses for mothers.

The book tells a terrible story and we may feel aloof; it is of France the Abbé speaks when he says, 'The whole nation is in a state of mortal sin', and yet since we are all members of the human race we are involved and in reading this book we are provided with much food for thought; it is redolent of Mauriac, and aids us in the examination of our conscience.

MARGARET MARY BATE.

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Pages d'Évangile lues en Galilée. Par L'Archévêque de Galilée.

Pp. 112. (Éditions E. Vercruysse-Vanhove, Saint-André-Bruges. n.p.).

The object of this book is to present our Lord's earthly life in the material setting in which it was lived, in popular form and with constant reference to the text of the gospels. It is in two parts. The first describes the topography, climate and peasant life of Palestine; the second sketches the life of Jesus against that background. It is illustrated with sixty reproductions of photographs that are uncommonly well chosen.

The text is written by the Melkite archbishop of Galilee, Kyr George Hakim, and the book is sold for the benefit of the junior seminary whose building he began in Nazareth in 1955 (nevertheless no price is stated on it). An English version of this little book would surely be most welcome.

D.A.

A la mémoire de Kyr André Szeptycky. Par Jean Lett. Pp. 26.

(M. Pandevant, 20 rue du Regard, Paris vi. frs. fr. 60).

On 23 January 1955 the Congregation of Rites issued a decree for the introduction of the cause of beatification of the Servant of God Andrew Szeptycky, the Ukrainian metropolitan of Halych who died in 1944 after an episcopate of nearly half a century. M. Jean Lett's mimeographed memoir of Kyr Andrew is somewhat 'hagiographical' in flavour and elevated in style, but it has a solid core of information and M. Lett evidently knows a lot more than he tells. His booklet cannot fail to arouse the interest of those for whom the Eastern churches, Catholic and dissident, are still rather a mystery, and to promote the cause of one of the greatest religious figures of our time.

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BOOKS RECEIVED

Vantage Press, New York : *Byzantine Sacred Art*, Constantine Cavarinos.

Sheed and Ward : *Philosophical Psychology*, J. Donceel, S.J. ; *Dynamics of World History*, Christopher Dawson ; *Crucial Problems of Modern Philosophy*, D. J. B. Hawkins.

Alexander : Διπτυχον Ἑλληνικῶν Ἀνεκδοτῶν Χειρογράφων,
T.D. Mosconas : ΒΗΣΣΑΡΙΩΝ Ο ΚΑΡΔΙΝΑΛΙΟΣ, A.
Partheniou

Aubier, Paris : *La rencontre des Religions*, J.-A. Cottat.

Mowbray : *God and Us*, Jean Daniélou.

Faber and Faber : *Nature into History*, Leslie Paul.

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